

## TERMS.

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## From the Ladies' Companion.

## YOUTH AND AGE.

Youth, is like a fairy vision

Where each form is floating bright,

Full of life's sweet indecision,

Looking onward with delight:

Then the star of Hope is beaming,

Darting forth its cheering rays,

O'er the mind its light is gleaming,

Showing happy future days.

Then the heart is full of feeling,

Saddened not by grief nor care,—

Darkened by no cloud o'erstealing,

While bright sunshine lingers there;

Then the sweet-toned warblers, flinging

Their glad notes on every breeze;

Waterfalls, and streamlets ringing,

Lull the mind to Elysian ease.

In youth our minds are pure, untainted

With the world's corroding blight,—

All its scenes are brightly painted,

Nature teems with life and light:

But 'tis like the fairy vision,

Gorgeous now, but soon to fade—

Time seems asking in derision,

"Wherefore, dreamer, wert thou made?"

Age, as if from sleep awaking,

Feels that youth's gay dreams are past;

While our limbs with years are shaking,

Sigh we, that they could not last!

All before us now is dreary;

Youth's fair star of Hope hath set;

Round the grave, care-worn and weary,

For a time we linger yet.

Nature is with music ringing

Sweet, as when our years were few—

But its charms are lost, save bringing

Childhood's scenes more fresh in view;

Oftimes with a pleasant sadness,

Gaze we back along the past,

See our sunshine days of gladness,

By a cloud of years o'ercast.

All the hopes we fondly cherished,

Baseless dreams of coming age!

As we reached the goal, have perished,

Living but on memory's page:

Weary of this world of trial,

Happy thrice will be the day,

When our shadow marks the dial,

And our spirits flee away.

## THE SABBATH.

BY JAMES GRAHAM.

The Poem of the Sabbath will long endure the name of James Graham to all those who cherish a Christian regard for the day, and the devotional thoughts and poetical feelings which it inspires. We extract his description of a Sabbath morning in the country:

How still the morning of the hallow'd day!  
Mute is the voice of rural labor, hush'd  
The ploughboy's whistle, and the milkmaid's song.  
The scythe lies glittering in the dewy wreath  
Of tedded grass, mingled with fading flowers,  
That yestern-morn bloom'd waving in the breeze.  
Sounds the most faint attract the ear—the hum  
Of early bee, the trickling of the dew,  
The distant bleating midway up the hill.  
Calms sits throned on yon unsmiling cloud.  
To him who wanders o'er the upland leas,  
The blackbird's note comes mellow from the dale,  
And sweeter from the sky the glad lark  
Warbles his heaven-tuned song; the lulling brook  
Murmurs more gently down the deep worn glen,  
While from yon lowly roof, whose curling smoke  
O'ermounts the mist, is heard, at intervals,  
The voice of psalms—the simple song of praise,  
With dove-like wings, peace o'er yon village  
broods;

The dizzying mill-wheel rests; the anvil's din  
Hath ceased; all, all around is quietness.  
A timid one there is,—the limping hare  
Stops, and looks back, and stops, and looks on man  
Her deadliest foe. The toil-worn horse, set free,  
Unheeded of the pasture, runs at large;  
And as his stiff, unwieldy bulk he rolls,  
His iron-arm'd hoofs gleam in the morning ray;  
But chiefly man the day of rest enjoys  
Hail, Sabbath! thee I hail, the poor man's day.

**Filial Affection.**—"Jim, how's your ma?"  
"She's fat and strong—how's yours?"  
"Feeble enough. I've got so that I can  
lick her now, and have every thing my own  
way. You don't see me goin' errands and  
doin' chores about home like you used to."

"I wonder why this child don't go to  
sleep," said an anxious mother to a female  
friend.—"Well, I don't," replied the lady,  
"its face is so dirty it can't shut its eyes."

## BOON'S LICK TIMES.

"ERROR CEASES TO BE DANGEROUS, WHEN REASON IS LEFT FREE TO COMBAT IT."—JEFFERSON.

Vol. 4.

FAYETTE, MISSOURI, SATURDAY, JULY 22, 1843.

No. 19.

From the Philadelphia Inquirer.

## O'CONNELL AND THE LOYAL REPEAL ASSOCIATION ON SLAVERY.

Some letters in palliation of slavery having been transmitted to the Irish Repeal Association from Dennis Corcoran, of New Orleans, C. M. Brosnan, of Albany, and Thos. Mooney, a travelling lecturer; and other letters of the same kind having been extensively published in Ireland and America, the Executive Committee of the Penna. Anti-Slavery Society thought fit to send an Address to the Irish National Repeal Association, in which they corrected what they deemed to be errors in the aforesaid letters, and gave a view of the slave-holding laws, the participation of the Northern States in compelling the slaves to remain under and subject to those laws, and the power on the part of the people of this country to alter the Constitution, were they so disposed, so as to abolish this participation in the support of the slave system.

Upon the receipt and reading of this Address in the Irish Repeal Association, Daniel O'Connell made the speech which will be found below, and the Secretary was directed to transmit to the Pennsylvania Anti-Slavery Society an expression of the feelings of the Association, which he did in the subjoined letter.

The Address of the Penna. Society, the letter of the Secretary, and the speech of Mr. O'Connell, all published together in pamphlet form, may be had gratis, at the Anti-Slavery Office, No. 31 north fifth street; where also may be seen the original letter from the Repeal Association, and copies of the Dublin Freeman's Journal containing the whole proceedings in the case.

To the Pennsylvania Anti-Slavery Society:

GENTLEMEN—Your Address to the Loyal National Repeal Association of Ireland, was received by us, and read at an adjourned meeting of our body, specially appointed for that purpose, on Wednesday the 10th instant.

We thank you for your beautiful Address; every sentiment it contains met a ready and warm response in our hearts. It was listened to with attention and admiration by a crowded meeting. We can honestly assure you that Ireland sympathizes with you in your labors for the complete extinction of Slavery. We are of one heart and one mind with you on this point; and we earnestly pray that Almighty God may be pleased speedily to crown your efforts with success. We further assure you that, in our own labors to effect the regeneration and the independence of our country, we desire not the sympathy of slaveholders; we only desire to be united in the bonds of brotherhood and affection with such men as love freedom, and hate oppression in all its forms.

Once more, we thank you for your manly, your eloquent, your noble Address, and for a full account of our proceedings when it was read, we refer you to the Freeman's Journal of the 11th and 12th instant, copies of which paper we have sent, addressed to your Chairman, Daniel Neill, and to your Secretary, Haworth Wetherald, Esqs. Signed by order,

JAMES HAUGHTON, Chairman.  
Loyal Irish Repeal Association Rooms,  
Corn Exchange, Dublin, May 10th, 1843.

From the Dublin Freeman's Journal of May 11.  
ROYAL NATIONAL REPEAL ASSOCIATION.

The adjourned meeting of the Association was held yesterday at the great rooms, Corn Exchange. The attendance was, as usual, extremely numerous, and at the hour fixed for the commencement of the business, admittance could only be obtained with the greatest difficulty. On motion of Mr. O'Connell, James Haughton, Esq., was called to the chair.

Mr. O'Connell said the association had adjourned to that day, for the purpose of receiving a communication with which they had been honored from the anti-slavery society of America—a body of men whom they must entirely respect; whose objects should be cherished in their hearts' core—whose dangers enhanced their virtues—and whose persevering patriotism would either write their names on the page of temporal history, or impress them in a higher place, where eternal glory and happiness would be the reward of their exertions (cheers.) His impressions were so strongly in favor of the anti-slavery society of America that he thought it would not be so respectful as he would desire, if he brought forward that document in the routine business on the last day, when it could not be so much attended to as it deserved (hear, hear.) It was out of respect to the people who sent that document, that they had adjourned; and he might say that personal respect for the chairman was mixed up with that consideration (cheers.) They could not have sent a better messenger, or a more sincere one; and if he now had the kindness to make the communication they would receive it with the respect it deserved. (cheers.)

The chairman said he attended there in the performance of a very pleasing duty; and he had in the first place to return his sincere thanks to his esteemed friend, the Liberator, for the manner he had introduced him to their notice (hear, hear.) He thought Ireland stood in a peculiarly interesting position, at the present moment (hear.) No country ever stood in a more exalted position than that which they now occupied; and guided by the Liberator, they should try to carry measures of amelioration for themselves and the human race, by moral and peaceful means alone (cheers.) He had no doubt of their success by those means; but in addition to the exalted position which they occupied before the nations of the world, was their responsibility, and he was anxious that gentlemen every

where should learn the value of that responsibility (hear, hear.) He was sorry there were Irishmen in America who had taken the wrong side in regard to the liberties of the human race; and it was to induce them to take a wiser course, that he appeared before the meeting (hear, hear.) He hoped the feeling of the association would be expressed strongly in accordance with his views, and that Irishmen in America would not be found taking part with the pro-slavery party there (cheers.) He would not delay the meeting longer, as the address he had to read was of some length.

The chairman then read the address, and thanked the meeting for the kindness and patience with which they had listened to the address. He said he would then leave the matter in the hands of the Liberator, who, he knew, would speak well, and in language which would go to their hearts, on the subject to which it referred. He would only add, that every aspiration which they made in support of liberty abroad, would but make them obtain more speedily the liberty for which they were seeking at home (cheers.)

Mr. O'Connell said, before he went on with the subject of the address, he wished to add another repealer to the list. He begged to move the admission as an associate, of Daniel O'Connell Lawrenson, who was not yet 24 hours old, and who was the 7th son of his esteemed friend, Mr. Lawrenson (cheers.)

Mr. John O'Connell seconded the motion, which was carried.

Mr. O'Connell then rose and said: I rise with the greatest alacrity, to move that that most interesting document be inserted on the minutes, and that the fervent thanks of the repeal association of Ireland be, by acclamation, voted to the writers of it. I never in my life heard anything read that imposed more upon my feelings, and excited a deeper sympathy and sorrow within me. I never, in fact, before knew the horrors of slavery, in their genuine colors. It is a production framed in the purest effort of simplicity; but at the same time, powerful in its sentiments, so as at once to reach the human heart, and stir up the human feeling to sorrow and execration; sorrow for the victims, and execration for the tyrants, (loud cries of hear, hear, and cheers.) It will have its effect throughout Ireland; for the Irish people did not know what was, alas! familiar to you, sir, and to me—the real state of slavery in America, and of the unequalled evils which it inflicts; for slavery, wherever it exists, is the bitterest portion that can be commended to the lips of man. Let it be presented in any shape, and it must disgust, for a curse inherent to it, goes with it, and inflicts oppression and cruelty wherever it descends (hear, hear, and cheers.) I am glad the documents sent by Mr. Brosnan and the other gentlemen, have been so completely answered; and as for Mr. Mooney's composition, I trust with still less regret, the circumstance of its being satisfactorily exploded (hear, hear.) Mr. Mooney had been one of ourselves who went to America on his own business, where he kindly volunteered to act for this association, but he was never recognized as the agent of this association; and I will say that it was considerable audacity in Mr. Mooney, acting as he was in our cause—for he did not venture to call himself our agent—that he should dare to tarnish the cause of Irishmen, residing in Ireland, with the doctrine which he has presumed to promulgate (hear.) I tell Mr. Mooney this, that if he ever again ventures on a single expression in mitigation of slavery, from that moment no other letter of his shall be ever received by this association (hear.) I wish the anti-slavery society of America should know that this association were in no way participants in the sentiments which he put forth (hear.) I ask, was there any thing as excusing the crime of slavery, in the circumstance of its being inherited in America from England? What argument is that to me, an Irishman? What authority is it with me, one of the victims of English tyranny, to tell me, as a mitigation of the crime, that it was inherited from England? Am I less surprised at its being committed—or do its grievances appear one bit less oppressive on that account? (hear, hear.) I care not who the Americans inherited the system from; but this I know, that they not only inherited it originally from England, but they have since then spread it through States that were not in existence at the time of their separating from the mother country (hear, hear.) They have since their independence added six or seven new slave States to the Union; and I would wish to know from Mr. Mooney, what participation had England in that? (hear, hear.) I wish to give everything its due, and I do not want to speak worse of England than she deserves [a laugh] and Mr. Mooney cannot, in these States, apply his English excuse for oppression and villainy [hear, hear.]

But there can be no excuse for so atrocious a crime as that of keeping any man in slavery—of claiming ownership in those who were made by the same Creator, intended for the same eternity, redeemed by the sacred blood of the same Saviour, made heirs of the same promises, and embodied in the same covenant of the son of God. No: no man shall dare to say that such beings shall be made the property of their fellow man, and treated not as human beings, but as the brute beast, that expires, and then ceases to have any other existence (hear, and cheers.) No; we do not tolerate it here. We proclaim it an evil; and, though, as a member of this association, I am not bound to take up any national quarrel, still I do not hesitate to declare my opinions; I never paltered in my own sentiments (cheers.) I never said a word in mitigation of slavery, in my life; and I would consider myself the most criminal of human beings, if I had done so (hear and cheers.) As an individual, I would not hold converse with a person who keeps a slave (cheers.) I would not shake hands with a pickpocket—I would not consent to treat with familiarity the petty larceny scoundrel; and why should I do so with the man who makes the life and labor of his fellow man his property, instead of leaving it the property of the being on whom God conferred these gifts? (hear, hear, and cheers.) I say nothing to any person who is not engaged in the maintenance of this slavery system; but I do say, that Mr. Brosnan had no right to put forward the argument of the American Constitution being an authority in favor of the countenance of slavery. That constitution tolerates slavery; but it does not oblige any one to continue slavery (hear, hear.) It does not oblige any State to prevent the emancipation of its slaves (hear, hear); but I put the point on higher grounds. I put it on the ground of its being contrary to the law of God, for man to continue his fellow man in slavery; and what the law of God forbids, no human law can sustain or countenance (hear.) But the American Constitution, declares, in its opening paragraph, that all mankind are born to the inalienable right of life, liberty, and to the pursuits of human happiness; and accordingly the State of Massachusetts decided in its highest court of judicature, that that declaration overruled the slight allusion that was contained in it to slavery. But Columbia, where it exists, could to-morrow abolish slavery, without the slightest breach of constitutional principle, or of constitutional law. But when they talk of the constitution, I ask, why not put an end to slavery there where they have the capital of American Liberty—the temple of constitutional freedom—the hall of their assembly; and where resides the President, chosen by the people, where, in short, exists the sacred temple of human liberty; but where, while the white man is enjoying the blessings of freedom, the streets resound with the lash inflicted on the back of the black slave; where the children are torn from the parents, and the parents from the children; where the yell of despair and the shriek that attends expiring humanity, fall upon the ears. Yes, I will say, shame upon every man in America who is not an anti-slavery man—shame and disgrace upon him! I do not care for the consequences, but I will not restrain my honest indignation of feeling, when I pronounce every man a faithless miscreant who does not take a part for the abolition of slavery (tremendous cheers for several minutes.)

It may be said that offence will be taken at these words; come what may from them, they are my words (renewed applause.) The question never came regularly before us, until now. We had it introduced collaterally; we had it mentioned by persons who were friends of ours and who were endeavoring to maintain good relations between us and the slaveholders; but it is only now that it comes directly before us. We might have shrunk from the question, by referring the document to a committee; but I would consider such a course unworthy of me, enjoying as I do the confidence of the virtuous, the religious, and the humane people of Ireland; for I would be unfit to be what I would desire to consider myself, the representative of the virtues of the people, if I were not ready to make every sacrifice for them, rather than to give the least sanction to human slavery. I accept this document; and I embrace the opinions which it contains; but I will not here enter into the question referred to in it, whether a man escaping from slavery is justified in taking away another man's horse to assist him in his flight; but I believe there are few of the pro-slavery advocates, who, if they were running away from an enemy, would scruple such a liberty very much; or would find much difficulty in considering whether a black horse or a white horse was the best fitted for his purpose (laughter.) I make no excuse for the man who would take his neighbor's horse, under such circumstances, but this I will say, that I would strongly encourage every man to escape from slavery as soon as he can (hear.) They say that the anti-slavery advocates are for the immediate abolition of the slaves, but I ask, which of themselves are favorable even to gradual abolition? (hear, hear.) They say, also, that the slaves are worse treated since the cry of the abolitionists has been raised in their favor, as it has made their masters more suspicious of them, and more severe against them; but has that any weight with me? How often was I told, during our agitation, that "the Catholics would be emancipated, but for the violence of that O'Connell!" (laughter.) Why, one of the cleverest men in the country wrote a pamphlet in 1827, in which he stated that the Protestants of Ireland would emancipate their Catholic countrymen long before, but for me, and fellows of my kind; and yet, two years after, I got emancipation, in spite of them (cheers.)

But it is clearly an insult to the human understanding to speak so. When did tyranny relax its gripe, merely because it ought to do so; and if it would, why did they not emancipate their slaves for the centuries that passed, without agitation? (hear.) As long as there was no agitation, the masters enjoyed the persecution of their slaves in quietness; but the moment the agitation commenced, they cried out, "Oh, it is not the slave we are flogging, but we are flogging, through his back, the anti-slavery men!" (laughter.) But the subject is too se-

rious for ridicule. I am afraid they never will give up slavery, until some horrible calamity befalls their country; and here I warn them against the event, for it is utterly impossible that slavery can continue much longer [hear, hear.] But good Heaven! can Irishmen be found to justify, or rather to palliate, for no one could dare attempt to justify a system which shuts out the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of divine revelation, and the doctrines which the son of God came upon earth to plant. The man who will do so, belongs not to my kind [hear, hear.] Over the broad Atlantic I pour forth my voice, saying, "Come out of such a land, you Irishmen; or if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irishmen no longer" (hear, hear, and cheers.) But is that all that can be said against slavery? Can anything be more dreadfully destructive of morality? I am prevented, by the presence in which I speak, from entering as fully into this subject as I might before a more select, but less pure auditory than the present, but I ask, can there be morality under a system which prevents the marriage state, or where those who are married to-day, may be forced from each other to-morrow; where the husband is sold to one slave-owner, and the wife to another; and where the children may be torn from their parents and sent elsewhere? Can there be morality where the power of the master over the female slave is unlimited, and where no passion is so brutal that it has not means of its gratification? I say the man is not a Christian—he cannot believe in the binding law of the decalogue—he may go to the chapel or the church, and he may turn up the whites of his eyes—but he cannot kneel as a Christian, before his Creator, or he would not dare to palliate such an infamous system. No: America, the black spot of slavery rests on your star-spangled banner; and no matter what glory you may acquire beneath it, the hideous, damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime [loud and continued cheers.] Sir, I have spoken the sentiments of the Repeal Association (renewed cheers.)—There is not a man amongst the hundreds of thousands that belong to our body, or amongst the millions that will belong to it, who does not concur in what I stated. We may not get money from America after this declaration, but even if we should not, we do not want blood-stained money (hear, hear.) If they make it a condition of our sympathy, or if there be implied any submission to the doctrine of slavery, on our part, in receiving their remittances, let them cease sending it, at once.

But there are wise and good men everywhere, and there are wise and good men in America—and that document which you have read, sir, is a proof, amongst others, that there are—and I would wish to cultivate the friendship of such men; but the criminals and the abettors—those who countenance the crime of slavery—I regard as the enemies of Ireland; and I desire to have no sympathy or support from them (cheers.) I do not wish to go one line beyond my duty towards the Irish people; but this I will say, they are not what I think them, if they are in any way displeased with me for denouncing, with a voice that I desire to be loud and emphatic, the horrors of slavery, and the crime and guilt of slaveholders (cheers.) There is one blessing that Ireland possesses, and that is that slavery has been unknown amongst her people almost since the days of St. Patrick (cheers.) For about half a century after the conversion of Ireland to Christianity, it continued; and who do you think were the slaves? They were English captives, brought over here [hear, hear.] But the first anti-slavery law that was ever passed was adopted in Ireland, giving freedom to those English slaves. Why, it seems to be one of those things that would be invented for the occasion; but I assure you it is a historical fact, and I am ready to read the document, whenever I may be called to produce it [hear, hear.] Heaven knows the Irish people have since then suffered enough—they have been obliged to endure every oppression, personal, religious, and political, with which fanaticism and tyranny could embitter the cup of misery, but the very repetition of the poisoned draught should only excite our minds to greater exertion [hear, hear.] Yes, I rejoice in belonging to a people that for sixteen hundred years refused to countenance slavery amongst them (cheers.) No slave ship ever sailed from Ireland, while Liverpool was tainted with slavery, and her people, as at present, were exceedingly pious, as far as verbal devotions and outward form extended, but at the same time the determined enemies of civil and religious liberty.—Yes, Liverpool was crowded with slaves, while not a single slave ever sailed from Dublin, or Drogheda, or Belfast, or Waterford, or Cork, or any other port in Ireland (cheers.) My countrymen, we deserve a better fate than we have yet enjoyed; and let me tell you, that we will find much of generous sympathy from America, telling us that we are too good to continue in a state of thralldom; and when we obtain our moral force triumph, we will assist in rescuing the slave in every land on the face of the earth [loud cheers.]

I have the honor to move that this document be inserted in full upon our minutes, and that the most grateful thanks of the repeal association be given to the anti-slavery society of America who sent it to us.

and in particular to the two office-bearers whose names are signed to it.  
The motion was carried by acclamation, and amidst loud cheers.

**THE SCOTCH MAJOR.**—Some sixty or seventy years ago, a Scotch Major in the British army was stationed at Montreal, in Lower Canada. He had, from his quarrelsome disposition, fought several duels, and in every instance killed his man. Indeed, from the bullying disposition, he acquired such a character, that it was deemed the height of folly for any one to contradict his word.

Yankee pedlars abounded in those days as much as they do now; and it so happened that one of them had located himself in the same tavern with our valiant hero from Scotland. In the course of conversation, the Major observed—

"The Yankees are all cowards."

"You're a liar!" cried the pedlar.  
All eyes were turned upon the last speaker. He was informed of the courage and performances of the Major, and advised to retract his words; but all to no purpose. He persisted in his assertions, and the consequence was the challenge to a duel next morning, which was instantly accepted by our Yankee, on condition that the battle should be fought without seconds.

Matters being thus agreed upon, the Major repaired to the ground the next morning at the time appointed, where he found the Yankee walking to and fro with a shouldered rifle. On the Major's appearance with a pair of hair-triggered pistols, the Yankee presented his rifle and said:

"Lay down your arms, darn your skin! or I'll blow your tarral brains out."

"That is downright murder," said the Major; "no man of honor would require any such thing."

The Yankee persisted in his demand, and the result was, the pistols were laid at his feet.

"Now," said Jonathan, "I'll deal fair with you; I'll have the pistol and you shall have the rifle."

The Major gladly made the exchange, and seizing the weapon, cocked it, and aimed at the breast of his antagonist, exclaiming:

"Deliver, or I'll blow you through!"

"Blow and be hanged!" says the Yankee.

The Major snapped the piece, but—it was not loaded.

He became so mortified from the circumstance that he left the service.—*Portland Ad.*

The prejudiced are apt to converse but with one sort of men, to read but one sort of books, to come in hearing but of one sort of notions; the truth is, they canton out to themselves a little Goshen in the intellectual world, where light shines, and as they conclude, day blesses them; but the rest of the vast expanse they give up to night and darkness, and so avoid coming near it. They confine themselves to some little creek, not venturing out into the great ocean of knowledge, to survey the riches that nature has stowed other parts with, no less genuine, no less useful, than what is to be found within their own little spot.

**NOT BORN.**—May is considered an unfortunate month for marrying. A country editor says that a girl was asked not long since to unite herself in a silent tie, to a brick chap, who named May in his proposals. The lady tenderly hinted that May, was an unlucky month for marrying.—Well in June then, honestly replied the swain, who was anxious to accommodate. The damsel paused a moment, hesitated, cast down her eyes and said with a blush, "Wouldn't April do as well?"

## SANDWICH ISLANDS CAPTURE DISOWNED.

Our readers will rejoice to learn that the Sandwich Islands are to be restored to the rightful Sovereign. The London Times, the ministerial organ, has this notice:

"It appears that certain claims having been preferred against the Government of the Sandwich Islands in behalf of British subjects, and by the British Admiral, the Sovereign of those Islands professes his inability to meet the demands in question, but offered to divest himself of the sovereignty of his dominions in favor of the Queen of England. The British Admiral, emulous perhaps of the recent policy of France in the groups of islands south of the Line, accepted the cession of these territories conditionally; but he acknowledged at the same time, that he was acting without instructions, and the arrangement was to be regarded as provisional, until it might be ratified and approved by her Majesty's Government."

"The view which has been taken of this treaty of cession in this country, is not favorable to its confirmation. Although no blame can be laid on Admiral Poulett for his share in the transaction, we understand that the Sandwich Islands are not to be annexed to the dominions of the British Crown, but are to be restored to the independent authority of the native Sovereign."

**FRANKNESS.**—Be frank with the world.—Frankness is the child of honesty and courage. Say first what you mean to do on every occasion, and take it for granted you mean to do what is right, if it is reasonable—if not, tell him plainly you cannot. You will wrong yourself and wrong him by equivocation of any kind. Never do a wrong thing to make a friend or to keep one—the man who requires you to do so is doubly purchased at such a sacrifice. Deal kindly, but fairly, with all men—you will find in the policy which wears the best. Above all do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face and another to his back. We should live, act and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by men. It is not only best as a matter of principle, but as a matter of policy.

**RICHT.**—The Vermont girls are said to be as plump as a pippin, round as an orange, and as sweet as a rose.